

INTEGRITY

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Vol. 4, No. 10

Subject~Mental Suffering

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EDITORIAL



OD uses all things to save us—even our sins. So said Saint Augustine. It would be more appropriate today to say that God uses all things to save us—even disaster (i.e., the consequences of our sins). This is true of cancer, atomic wars and, what concerns us here, mental disorders. It is not that everyone who suffers these things is thereby saved; indeed the disasters themselves tend to bring on despair and degeneration. Yet surely many are saved who would otherwise have slid into Hell respectably and complacently, basking in the superficialities of the world's most superficial society. Moreover, it is certainly better that men suffer pain and indignity than that God be profaned by our indifference, lightly dismissed by little minds and that His law be mocked in schools, courts and homes. The thought of God is much more frequent in an asylum than in a country club.

Terrible suffering, whether of mind or of body, can be either a foretaste of Hell, or a participation in the Passion, depending upon how we regard it and use it. It is a means, and the particular means that God has given our generation. We ought to stop our frantic efforts to escape from our cross and consider rather how, with God's grace, we can be purified, humbled, stripped and at last saved by suffering. Of course we must also try to alleviate suffering, but in the way God intended, through repentance, a return of society to Christ, and the use of spiritual weapons, with which natural means must be synchronized. There is the frightening possibility that those treating sick souls and diseased minds may lessen suffering by a gentle last push into Hell. We think our writers in this issue have pursued the search for the true nature of mental disorders, or at least schizophrenia, to their ultimate causes, and found them to be in the spiritual realm.

THE EDITORS



The Crown of Thorns

I.

Just before the blood-red dawn of the twentieth century, Satan brooding over "the cities of the world and the glories of them" had much upon which to congratulate himself.

Where once cathedral spires had lifted into skies blue as the flowering flax there now arose factory chimneys into a thick pall of soot and smoke between heaven and earth. Where once the homes of the people and the monasteries and convents had stood among green fields, brothels and cinemas and slums sprawled in labyrinths of squalid pavements.

Satan rubbed his hands. Where once there had been faith there was ignorance and cynicism, where once there had been charity and sacrifice there was selfishness and avarice and greed. *Man had forgotten what he is.* This was a triumph indeed. It had already been a tremendous score for Satan when, by encouraging mankind to make a joke of himself and to draw pictures of him as a not unamusing imp with a tail and horns, he had snared men into forgetting what evil is. But this was better still, that man should have lost sight of his own glory and his own destiny!

Before, when man's thought of God grew into a cathedral, like the cathedral at Chartres, he knew himself a creature made by God and made in the image of God. He knew therefore his own absolute necessity to pray, to adore and to be a maker. His mind and his hands must create in the image of God. Because Christ, the Word of God, became incarnate and was the Word made Flesh, his thoughts and his dreams must be given a shape and a sound; they must become poetry and song and hymns of adoration. He must see his love for a woman on the face of their child. He must make the things conceived in his mind, with his

hands. From his finger-tips the simple things used in his home or the things used for the worship of God must come warm with his life.

Satan chuckled. Inside the factories, cathedrals raised by slave labor and child labor and sweated labor to mammon, man had forgotten he was a lover and a maker and a creature made by God to love and to be loved with God's love. Now he was part of the machinery that never ceased to turn and turn and turn, turning out dollars for some other man and cents for himself, deafening him, blinding him, twisting him. And with this, man having forgotten what it is like to be a maker, was content. Sometimes he went on strike, but always for more cents, not for work that a man made in God's image could do with joy as an act of worship to God. For that no man ever went on strike.

Again man had forgotten that he is a lover, a giver of life; that he lives only when he transmits life. He had forgotten that when he loves a woman his love is a lasting and a holy thing, springing from the life-giving love of the Trinity. Satan spat. He spat but he rubbed his hands. He had exploited man's misery well. The brothels in the swarming city were prospering. The cinemas which he had once feared (they *could* have done good) had in fact made countless emotionally-starved boys and girls actually want a travesty of that holy thing, sexual love. Everywhere man who lives wholly only when he transmits life, was frustrating life. He was frustrating his own life and his own love, and every time he did this he became a little more emotionally twisted, a little more grotesque, a little less like the pattern in which he is created: the pattern of the humanity of Christ.

Then there was science. That too had once been a headache for the fiend, for what a tool in the hand of love it could have been! Think what one man who loved his fellow Christian could do in the ages of faith with the distilled goodness of one little herb. But science too was in fact working out well in man's use for Satan's purposes. From the old idea of saving human life the medical men were swinging round to thoughts of painless extermination, mercy killing when it would be a mercy to the sufferer, and no doubt followed by when it would be a mercy to his next of kin. There was in fact every reason to look forward to a



season of hate and blood, unparalleled cruelty, mass murder and satanism.

Yes, there would be such suffering on earth as men had never known before, suffering of mind and body, so appalling that Satan could use it to destroy finally that which he hated in man, the likeness to Christ, and bring man to hell with that very likeness made an eternal blasphemy in his ruined being.

Satan laughed. But he is no fool. He laughed as he always laughed, silently. There must be no warning louder than the roar of the machines.

II.

But suddenly Satan's brow darkens. Events of extraordinary significance are taking place, of which, as is usual when events of tremendous significance for humanity happen, very few people are even aware. (There was, for example, that occasion when a child was born in a stable . . .) Satan is tormented.

Toward the turn of the century a child of eight years old falls ill. Her illness baffles her doctors, for the symptoms are all those of mental suffering, and they are so acute and so long lasting that her family fears for her life or, yet worse, her sanity. No one can help her, however, or so it seems, and yet she is helped. The Mother of God smiles on her and she is miraculously cured.

No child is allowed by God to suffer anything which does not fulfill and achieve some enormous purpose for the good of mankind. Every suffering of every saint is a gift of God's mercy to the world.

When a particular kind of suffering is going to flood the world a saint almost invariably suffers it willingly in advance. He does not usually understand this himself. To the saints on earth their suffering is as dark and strange and inexplicable as that of other people's, but they accept it as an act of faith and love. And because of the surrender of their will to God's will they accept it for all those people who, because of ignorance or some other circumstance out of their own full control, cannot sanctify it in themselves though suffer it they must.

The suffering of any given saint, seemingly useless and exaggerated, is always a prophecy and a preparation for something that is coming to mankind.

What then was the prophetic meaning of that child's curious illness? For she was a saint, destined to recover and live to give the whole world an example and a message about the power of suffering to heal the wounds of the world. She was Therese

Martin, preparing the world for the age of psychological suffering in which we live.

No wonder Satan was worried. Suppose this interfering child and a few others like her show the way to use suffering for good? Suppose that when he has engineered the wars and famines and revolutions, the concentration camps, the gas chambers, the ruined cities where the people's tombs are their own shattered homes, men discover that in their own suffering bodies and souls there lies the power of redeeming love?

What if the man crushed under the masonry of his bombed home realizes that he is Christ crushed under the Cross, or another pinned down finds the nails of the crucifixion in his hands and feet, or the young soldier dying on the field of battle realizes that in him, through Christ, is consummated the love of the whole world? Or the bereaved mother is comforted because she has given a Christ?

Might not men remember after such illumination what and *who* they are, and arise from their wars to revolt against the tyranny of evil which has distorted the image of Christ in them?

Oh yes, this is a problem for Satan, for suffering is always effective, whether for good or for evil depending wholly upon whether those who suffer know the mystery of their own Christhood or not.

Satan realizes that he must think again. It is not enough to make men forget what and who they are. He must make them convinced that they are something which they are not; so absolutely convinced that they could not be persuaded by any means to doubt it, and therefore to begin an inquiry into themselves, to ask themselves what they are and what are their basic needs, what they shall do to be saved and what they shall do to be whole.

Being wise after the event, it is easy to understand Satan's dilemma. Just suppose that everyone in the last twenty-four years had used his suffering for the healing of the wounds of the world, with the same courage and love and logic that Saint Therese used hers during the twenty-four years that measured her whole life on earth. What chance would there be for the Devil? None at all!

III.

There was a contemporary of Therese Martin's, though she was born long before her and died long after her, who was some consolation to Satan. True, she would not have the same influence as that little child in France, but on the other hand she would

have a profound influence for many years on some hundreds of thousands of people.

She would have some things in common with Therese, while in other ways the contrast between them would be complete. It hardly required the cunning of Satan to see that these two people were symbols of two opposite spiritual forces already at war which would culminate in the crisis of the psychological suffering of our generation: acceptance and surrender to God, or escapism and surrender to Satan.

Like Therese, Mary Baker Eddy was neurotic in childhood, but unlike her she continued to be neurotic during the whole of her life. Between the two they exhibited pretty well all the mental sufferings which are now not only the torment of psychotics but in more or less degree the common lot of most of mankind. But between them there was this great difference. After her miraculous recovery from neurotic illness, Therese became and remained remarkably well balanced and serene, because she accepted and sanctified mental and, with it naturally, since the two are inseparable, physical suffering.

Mrs. Eddy on the contrary struggled all through her life to escape from suffering and became an increasingly unhappy, embittered old woman until when she died she was her own worst torment to herself.

Like nine out of ten people today Therese was misunderstood. She repressed her very deep natural affections. She knew herself to be despised. She had the sense of guilt as if the sins of the world were all laid upon her remarkably frail shoulders. She suffered from acute nervous irritability, though she was able to hide it. She was really misdirected. She experienced spiritual aridity, a name for the worst of tortures, boredom of the soul, desolation of spirit, and that final anguish, the sense of being abandoned by God.

It is noticeable that these are all symptoms which are familiar to the average person of neurotic temperament.

As a child Mary Baker Eddy went into a kind of fit whenever her own way was threatened or the work of the home was to be avoided. She continued to have seizures and other physical symptoms always. She exploited everyone who came into her life and from being self-obsessed she became isolated. She had the insatiable desire to be inordinately loved that is so characteristic of neurosis. She had persecution mania, obsessions of grandiosity. She projected her guilt on to others and became tormented by the

obsession that they were attempting to murder her by means of "malicious" mesmerism. At the same time she declared with characteristic inconsistency that she could never die because she had no body.

This curious woman, obviously a torment to herself, obviously afflicted, was actually able to persuade hundreds of thousands of people that they had no bodies, and she succeeded more often in persuading those who were actually crippled or in bodily pain than those who were not.

Long after the founder of Christian Science was dead great numbers of people still believed that they had no bodies, and they were able to believe it even when Europe became a battlefield, and the wounded and the maimed were always in front of their eyes. They believed that there was no body, no matter at all, no evil, and they still believed it when they saw men being herded into forced labor camps by other men, and when they saw men and women and children being forced into gas chambers, and when they saw them dying from starvation and exhaustion under the lash.

This suited Satan well. If man believed himself to be a spirit without a body (like Satan himself) there would be a decrease of love in the world, pity would harden and wither, compassion would dry up. Above all no one would see the wounds of the crucified Christ in his own flesh any more.

What could more effectively prevent man from using suffering for good than to convince him that there is no such thing as suffering?

The really remarkable thing about this way of thinking is that even one human being could believe anything so absurd, and could believe it more firmly in the face of suffering and death, and most of all when their own tortured flesh and blood gave it the lie. There is just one explanation possible, the reason why vast numbers of people believed and do believe this and other similar doctrines of absurdity, is that they *want* to. They want to believe that there is no pain, no sickness, no death, because they want to believe that there is no evil and so no responsibility for evil. Quite simply they want to escape.

Mary Baker Eddy was the great escapist. Saint Therese of Lisieux was the great acceptist. They are symbols facing each other of the two conflicting elements in man which split him and disintegrate him.

IV.

Not even the most optimistic escapist could hope that more than a limited number of human beings could wish themselves into the conviction that they have no bodies. It was therefore a matter for Satan's satisfaction when another religion began to grow side by side with Christian Science, this time holding fast to the idea that man has no soul.

A third forerunner of our age of psychological suffering was Sigmund Freud, and he was something far more serious for Satan to reckon with than the other form of escape. For however blindly he sought, however limited his search, Freud had started the inquiry that Satan wished above all not to have started. What is man? What are his basic needs? How does his mind work? How do his emotions work? Why is he always dissatisfied, always vaguely unhappy?

Satan played what he hoped would be his trump card. He saw the value of making Freud's theories, which applied only to the physical aspects of certain morbid conditions, a popular religion. Many materialists saw it too, for ideas had become commodities with a market value. Soon the market was flooded by a religion of popular and often distorted Freudianism teaching that man has no soul.

Scores of popular magazines expounded the new faith, hosts of little lectures proclaimed it, films and books and theatres insinuated it, millions of men and women handed it on by the spoken word. Thus the inquiry which Satan dreaded, which could lead to man's rediscovery of what and who he is, was frustrated for a time, and the new faith of Freudian materialism was handed round in much the way that children sitting in a big circle play the "whispering game," the word whispered into the first listener's ear coming out of the last listener's mouth as quite a different word. The word "love" for example changing into the word "lust," or the word "soul" into "sex."

So far Satan had prepared the age of psychological suffering to his satisfaction, but not to his *complete* satisfaction, because he intended it to be an age of suffering, but not of *mental* suffering. He intended that man should forget what a man is, but not that the result should be as it is, a disturbance within himself, a suffering within himself more distressing than any that is inflicted from outside, making him aware that he is being frustrated, that he is not in harmony with himself, that he is not whole, and compelling him to go on with the inquiry that Freud began, the inquiry into the nature of man.

If man pursued that inquiry, and if he pursued it in humility and on his knees, would he not inevitably come to know himself and his needs and, through knowing, come to know God again?

If through this inquiry he realized that he is a unity of body and soul, a sacramental man in whom Christ advises and expresses his love, and through whom Christ transmits life, would he not then transform the world he lives in, restore his home, increase his life, do the work not of machines and slaves, but of free men contemplating God, rebuild his cathedrals, and in the power of Christ radiating from his life change the suffering that threatens the world with destruction to the creative and redeeming power of love?

If those who do believe in God were foremost in this inquiry, then man's search into his own heart could result not only in his being restored to his lost image and likeness of God, but in his attaining a deeper knowledge of the human nature of Christ which is the pattern of his own.

Exploring his own heart and mind in the light of the Holy Spirit, man could begin on his knees to explore the heart and the mind of Eternal Love.

V.

This then is the age of mental suffering. But in the vast unhappiness of disintegrated man lies the seed of new wholeness of life. The wrestle with the angel has begun. It will be fought out in our generation. It must result in one of two alternatives, either the complete acceptance of a materialist conception of human nature, or a complete acceptance of the responsibility of being a sacramental man, of Christ-in-man.

The acceptance of Christ-in-man implies accepting personal responsibility for sin, and the realization of the healing power of Christ's love of which men are trustees.

On the last day when the chaff is separated from the grain, if there is anything found enduring that our generation has given to men, and which can be taken into eternity, it will not be the atom bomb, the machinery of industry, the dollar, or, even if it is discovered, a cure for the common cold. It will be the increase of love brought into the world by man's exploration of the nature of man. At first sight, but only at first sight, it seems odd that our generation should be the one peculiarly marked out by psychological suffering.

During the last war, in the bombed cities at all events, there was little neurosis. Those who belong to the good old school of insensitivity and no nonsense, beamed. "No room now," they

said, "for imaginary suffering." They lacked the amount of imagination necessary to realize the reality of suffering even when it *is* imaginary, and believed that all forms of mental, nervous suffering is simply a tiresome perverseness in the sufferers, which they could shake off if they had more to do and which in any case can be easily washed out by a blood bath!

In spite of the growing prevalence of mental suffering there are still countless people who think in this way, not only among the rare few who have no personal experience of psychological unhappiness, but among the sufferers themselves, who feel that they are in disgrace if their case is diagnosed as nerves or as a psychological disorder, or in any way caused by mental or emotional processes. They think that such a diagnosis means that they are malingering, that they are not ill at all and have only to "pull themselves together" to be perfectly well.

It is pointed out to them by their critics that neurosis nearly vanished when they, like everyone else during the war, had "something else to think about," or "came up against reality," or had "enough to do." But it was not a sadistic satisfaction in seeing others suffer, or a masochistic satisfaction in being maimed or bereaved themselves that reduced wartime neurosis but something else quite simple.

Wrongly or rightly people who had been, without always realizing it, humiliated by a feeling that their lives were without meaning, direction or purpose and that they themselves were quite unnecessary to the world, felt for the first time that they had a clearly defined purpose and that they were needed. For the first time in the long drift and negation of their lives they were integrated by a *purpose* which demanded total self-giving and self-risking, and which brought them into communion with other men.

I can recall a night before the bombing of London when those in the first-aid post had wound and unwound millions of parcels of bandage, when I was shocked by a "nurse" declaring that if Hitler did not soon bomb London we, or anyway she, must literally go out into the highways and byways and compel the victims of street accidents to come in! But they did not really want people to be wounded, but only that they themselves should be needed, a fact to which the first slightly scratched victim could testify—that warden who *walked* in to ask for first aid for his small superficial wound and was *carried* out after a whole detachment of "nurses" had poured out their antiseptics and their libido upon him.

Now not only has the old pre-war neurosis come back, not only are there more mental patients in the hospitals and alarmingly long waiting lists for admission to the hospitals than ever before, not only are there more psychotic cases under treatment than ever before, but it is no exaggeration to say that psychological suffering is the common lot.

In our days only the rare, exceptional man is positively happy. The average man, if he is not definitely *unhappy*, is incapable of positive happiness.

This is what Jung says about our generation: "About a third of all cases suffer from no clinically demonstrable neurosis whatever, but from the meaninglessness and purposelessness of their lives."

Why do those people who felt that they had a purpose in life during the war collapse into psychological unhappiness and illness now? There is a crying need *now* for every individual capable of self-giving, a crying need for the love of everyone capable of love.

The need is *too* big to be answered by any one man alone. The man who has forgotten what a man is, who a man is, and that a man who will receive it is given the redeeming love of Christ to give to the world is naturally overwhelmed by the magnitude of human suffering. Coupled with his feeling of impotence it gives him a sense of despair.

A man who not only does not remember what and who man is, but does not know what man is for, or where man is going, or what is man's objective, can only escape into unrealities or break down faced by the world as it is. The only way out of his dilemma is "psychological healing" illuminated by knowledge of God, through re-discovering himself, and the only way that that can be achieved is through the co-operation of all who love God. The specialist has his part, but it is the greatest of all mistakes to think that this is something which can be left to the specialist alone.

The first thing imperative for everyone is a changed attitude toward all mental and psychological suffering. We must realize that it is real suffering, and what it is, why it is, what it is for.

VI.

Psychological suffering is real. It is not something separate from physical suffering. Man is sacramental, he is a unity of soul and body. Suffering in the mind or emotions is real and it causes real physical illness.

Christ suffered more eminently everything that neurotics and psychotics and psychologically unhappy people suffer.

There in the agony in the garden He suffered more mental anguish than has anyone else in history. It was His mental suffering that threw Him down on the ground and caused Him to sweat blood, not just the fear of the nails and the scourge and the Cross, but the fear and anguish of evil itself which He knew in its consequences on tortured minds. It was in Gethsemane that Christ suffered so many of those things which psychotics suffer today, the feeling of guilt, the sense of insufficiency, fear, oppression that was so heavy it seemed that he could die of it.

Psychological suffering has degrees of intensity. The most baffling to most people is insanity, and this the layman feels is at all events no concern of his. This at least he can leave to the specialist. But inside the mental hospital are those who are chosen to suffer Christ's suffering in Gethsemane. Everyone can come into closer union with Christ by contemplating Him in them.

There is a mental hospital in England where this contemplation of Christ in the patients is practiced. There is no convent or monastery where vowed religious come closer to Christ through compassion and service than do the nurses in that hospital, and no place where the passion is shown more visibly. There is peace as well as torment there and in the evening some of the patients pray together. They feel the need of communion with others, and there hidden at the very heart of reparation, forgotten by the world, they pray for the world.

It would be an increase of love and it would give new strength to the specialists' work if everyone prayed for, and in spirit with, those mental patients daily. It is the only way to pass through the closed door of isolation and loneliness that is one of the greatest of the sufferings of the sick mind.

The attitude that everyone should have toward all mental suffering is the contemplation of Christ in the sufferer. When the doctors realize that it is a Christ whom they are serving in their patients they will realize the meaning of their symptoms, what their real purpose as human beings is, and how their nature could be integrated and restored to the image in which it was made.

In the general unhappiness of the common mental suffering that is all too often unhelped, the pain suggests the remedy just as physical pain often suggests its own remedy.

If it were possible for men who frustrate their own nature at every turn to be happy, to be finally content in one of their attempts to escape from the responsibility of humanness, in deluding themselves for example that they were disembodied spirits or intelligent monkeys, then we might well despair of man. The

fact that he cannot without disaster frustrate anything in himself that is an expression of his likeness to God and of his destiny to be a Christ to the world, points the way to his wholeness and his peace.

But the glory of psychology is that through it and through our own psychological suffering we learn more of God.

The common symptoms of neurosis point to their answer in God. The desire to be inordinately loved is answered by the illimitable love of God Who creates man only to love Him. The obsession with sex is a caricature of the likeness to God, which means that in the man in whom the image is true the necessity to give life is as imperative as the flowering of spring. The absolute need to be of some essential good and to sacrifice self, is the likeness of Christ persisting in man in spite of all that evil has done to him. The mental suffering which we all share today is a crown of thorns, but nevertheless it is a crown and indeed the only crown that suits our age.

At present psychology is a mirror in which man sees his face distorted, covered in filth, bruised and tear-stained, but gradually this mirror is filling with light and one day it will be seen that the suffering face has grown tranquil and is smiling in majesty, and that the thorny crown is flowering on the brow of Christ.

CARYLL HOUSELANDER



Psychiatric Cures

**Case No. 1: Mr. J, a production worker,
became morose and complained he hated his work...**

Paradoxes

Jesus Christ

In agony—

How strange a path

To victory!

The scourge and crown,

Excess of shame—

And both exalt

His blessed Name.

A perjured charge

And mockery

Accuse and prove

Divinity.

Abandonment

To every whim

Of evil draws

All hearts to Him.

And crosses, gibbets

Men despise,

Become the Christian's

Treasured prize.

PAUL STAUDER, S.J.

The Psychiatrist's Defense of Religion

The thesis developed in the following pages is a scientific argument for religion. It is addressed to the mechanist and to the agnostic who will not hear of supernatural religion and insist that the subject be approached exclusively by the scientific method. The arguments to be developed are not meant for those who already possess faith, to whom a scientific approach to religion is always repugnant even when the results seem to bear out his interior convictions.

To many, a scientific approach to religion will seem a contradiction. For the primary concern of the scientist is with planned observation, the development of explanatory hypotheses and the testing of these hypotheses in terms of successful prediction within an experimental framework. This calls for a rigidly-controlled thinking environment, so to speak, with self-imposed boundaries to the scientist's speculations and work. His own philosophy may be theistic or atheistic, he may have his own private ideas on the goal of life and the meaning of man's place in the cosmos, but his chief business as a scientist will be with graphs, numbers and experimental verification.

It is just possible that within the field of psychiatry, a very youthful branch of science still very fluid, a growing bulk of evidence from the study of religious insanity shows some significant relationships. That there was some sort of connection between religion and insanity was long suspected before the penetrating studies of Carl Jung. But that the relationship is one of opposites and that religion and insanity stand in antithesis to each other, is a postulate only recently possible from the growing mass of observations on the essential nature of schizophrenia.

The psychiatrist develops the rather grim conviction that given a sufficiently long life, the non-religionist becomes an unwilling "religionist" anyway according to his own individual pattern. More precisely, he becomes an involuntary "religionist" in the sense that he is specially prone to the schizophrenic process. For in this disease, with its flight from reality, personality disintegration and tomb-like private world, there is always a confused pattern of religious-like elements. To be sure, if one wishes to speak of the schizophrenic reaction as an involuntary private "religion," the quotation marks must be most emphatically emphasized. For normal, healthy religion, quite in contrast to its diseased counterpart, is amongst other things social, integrating and life-giving. Moreover it is actively embraced by the total

personality, whereas the schizophrenic's crazy quiltwork of religious-like motifs represents the exploding upwards of powerful and long repressed forces which the patient consciously struggles against but can no longer contain.

Having an important bearing on the above thesis is the statistical fact that during the past half-century, while organized religion has been relaxing its hold on our culture, there has been a marked increase in the functional insanities. Particularly is this true of schizophrenia, often given another name in the older age groups and which Bleuler and Berze, the two greatest psychiatrists of modern times, feel to be the core of all functional psychoses.

Not less significant is the nature of the insanity rate which tends to rise precipitously in the older age groups. The rate in the fifth decade of life, for example, is several times that of the second decade, while that of the seventh decade is more than twice that of the fifth. These facts are thrown into tragic profile by the marked increase in the life expectancy of the general population.

Now it is only under the combined attack of anthropology and comparative religion that the schizophrenic process has revealed itself as essentially an attempt to form what might be called a "one man religion." When fully developed, always after a period of depression and anxiety, the schizophrenic process in all cases that are thoroughly examined shows itself as a bizarre mixture of primitive beliefs, scraps of eschatology, demonology, ideas of mana influence, in short, a rather repulsive travesty of one of the higher religions.

From the very beginning clinicians who made any extensive study of this disease were impressed with its two cardinal symptoms of megalomania and of emotional rigidity. Now it is most instructive that these two symptoms (roughly analogous to pride and lack of charity), are the exact opposite of the humility and selfless love which are essential to Christianity. As a matter of fact, if one should construct an artificial "syndrome" to be the exact opposite, or mirror image of schizophrenia, one would end up with a picture which aside from being normal, would be strikingly suggestive of Christianity in some of its external aspects.

Thus if one put down in double columns side by side some of the essential characteristics of schizophrenia and Christianity, one would correlate, as noted above, schizophrenic megalomania with Christian humility; schizophrenic lack of empathy or emotional rigidity with charity. To continue further, one would place in the schizophrenic column, the schizophrenic's disorganized pattern of archetypes (e.g. such things as ritual washing, ideas of

mana influence, ideas of influence from the stars, puberty rites, etc.) as against the Christian organization of archetypes at the service of a Trinitarian scheme of piety. To continue, one would contrast the schizophrenic's disrupted inner turmoil as against Christian prayer, meditation and other spiritual activities which even superficially stand in such marked contrast to the diseased picture aside from deeper but scientifically less tangible differences. Then one would contrast the characteristically weak will of the schizophrenic as against a patterned control of instincts along with flexible devices for synthesizing frustrations in terms of the total personality. To continue, one would contrast the marked emotional insecurity and emotional dependence of the schizophrenic as against faith; despair, especially at the beginning of the illness or between acute shifts as against hope; the characteristically schizophrenic feeling of the loss of vitality as against infused grace; paranoid symptomatology as against theological simplicity; schizophrenic animism and a chaotic awareness of demonic influences as against an organized awareness of what in a scientific article will be termed the Numenousum; schizophrenic depersonalization or the feeling that the personality is changing or fragmenting as against the Christian experience of having found and strengthened the real self.

Superficially "the syndrome of higher religion," as a clinician might call it, could easily appear as a sort of anti-schizophrenic mechanism, a kind of biological defense, something like a vaccine, to protect the integrity of the personality.

This is incorrect however. One is not dealing here with a "counter-illness" in the sense that vaccinia is a protection against smallpox, or bovine tuberculosis against human tuberculosis. Actually, psychopathology, that dissecting table of the human soul, helps to reveal what is true for man and the ugly chain of events which follow when he perversely rejects what is the essence of his nature. Or as the Fathers put it much better, "*omnis anima naturaliter christiana*."

In a sense the schizophrenic process, that bugaboo of the intelligent agnostic, is an attempt to recapture full integration of the personality. A purely neurophysiological point of view would see within the pre-schizophrenic's refusal to accept God, a restless and so to speak vengeful nervous system trying to reinstate some sort of "religion," destroying the personality in the process and ending up not with something healthy and integrating, but with a confused, polytheistic, animistic chaos. The inference is obvious. One either embraces a religion of a healthy integrating

sort, one *true* for human nature, or he is overwhelmed by a lifeless, demon-ridden travesty of religion, a sort of inverted religion which is the core of the schizophrenic process.

Here something much more complicated than reflexive nervous behaviour is concerned. For although the vast majority of the integrating centers of the brain work smoothly and efficiently, being beyond conscious control, unfortunately the awareness of God and the operations of grace can be shunted out of consciousness by "higher centers."

The above might be described as a sort of neurophysiological argument for the existence of God. In a sense it is a very easy way out in that, confining itself to rigorously scientific argument, it is not interested in nor concerned with the ontological implications. However even the most bigoted materialist will allow that the idea of God only functions when He is perfectly projected, a fact with tremendous philosophical meaning.

This type of argument would seem to come close to, but actually is radically different from the arguments of the pragmatists, or "will-to-believe thinkers" who seem to regard religion as a psychology of expediency and comfort. The argument outlined above does not concern itself as to whether God exists or does not exist, whether a faith is comforting or not; the exclusive problem from the psychiatric standpoint is the problem of how the normal brain works. Discussion of the existence of God is as pointless as discussion over the existence of the spino-cerebellar tracts. Knowledge of God, or perhaps better, awareness of His will and immediacy becomes something like an aura or whole quality which is sensed in the background when a completely normal brain is functioning.

HIRAM K. JOHNSON, M.D.



Psychiatric Cures

Case No. 2: Miss T never felt at home with strangers...

Frustration

The tragedy of lives without love is all around us. We have to wait for death and judgment to see the eternal results of the lack of love, but meantime we can see how the uncharity of man has made him miserable, brought desperation to temporal society, and left a disordered, hopeless world. Wisdom and charity together order all things sweetly. The lack of charity, accompanied by the resulting absence of wisdom, leaves all things chaotic, confused, incomprehensible.

Men go around with a bitter taste in their mouths. They may call their unhappiness by one name or another. It may or may not be correctly diagnosed, but it is there.

One of the names we give it is "frustration." We speak of a frustrated old maid. We say a man is frustrated in his political aspirations or in his business career, or that parents suffer frustration because their children won't fall in with their plans to be social successes or to make brilliant marriages. Frustration in its various forms is a very common ailment.

The Object in Mind

People suffer frustration for either of two reasons: either because they don't attain to the object they had in mind, or because they do attain to it and then find it worthless.

Because we are human beings with the intelligence and capacity to choose our own goal we can suffer frustration. If we were not rational beings, if we were merely governed by inevitable laws by which we were moved and brought to our end, we could not be frustrated. But the word "frustration" connotes the balking of a plan, the result of being prevented from attaining a purpose we had in mind. The stars move in their course; they fulfill their purpose, but it is a purpose they have not chosen. God has chosen it for them, and His purposes know no frustration. But we are different. We are free beings, able to choose our own purpose in life, our own goal to be gained. If we choose in accordance with the purpose God has in mind in giving us life we do not meet frustration, but if we choose apart from that we invariably run into a dead-end. In a way it would seem that God has given us a dangerous power, since we, unlike any of the animate or inanimate beings below us, appear to balk His plans by refusing to work for the end for which He has created us. But truly man's frustration is not God's.

The sublimity of our humanity lies in the fact that we alone on this earth can give God *willing* glory. And the mystery of our

unfathomable misery is in our propensity for choosing the wrong object, for willing an end counter to the desire of God.

If God is our object we are destined for satisfaction, if He isn't we are destined for frustration. And the key to any man's frustration lies in the object he has selected. God is the only object worthy of him, everything else is beneath him.

What We Want

The young child sulks in the corner. His mother says, "Oh, he's mad because he didn't get what he wanted." And the child knows already through experience what frustration is. For frustration isn't just not getting *something*, anything, it's not getting *what he wanted*. A bicycle, electric trains, or a dump truck, may be very much more desirable toys, objectively speaking, but if the child not knowing them, doesn't want them, he is not frustrated if he doesn't get them. But if he has set his heart on getting his mother's silver soup ladle to use in his sand box, if he doesn't get it, he knows frustration.

Of course, that is a transient, easily-forgotten frustration. (His mother substitutes something else as fascinating to him and he is satisfied.) But his is a concrete, childish example of the feeling we all know at one time or another.

We know what we want. That is our attitude. "I know what I want out of life and I am going to get it." Often it is just one thing, but often it is many things. You hear girls plan, "I want to get fur scarves and then a fur jacket." These already attained they go on to plan for a fur coat, a new car, and a multitude of other things. There is no limit to them. New desires crop up, new wants to be filled. If we make the acquisition of material things the object of our lives, we can go on wanting indefinitely—as long as the riches of the earth and human inventiveness can find something new for us.

But so often even the people who are busy gathering things know that the object of their desires is not worth the trouble. It is common to hear (as I heard recently from a woman who was telling of all the clothes and possessions she'd like) that "We are really happier than the wealthy because there are still so many things we can want; and they can't want them because they have them already." In this statement there is the disguised admission that the things in question are not worthwhile, because if they were eminently satisfying the person who has the most of them and thereby has his desires satisfied should be the happiest. Since this is not the case, and the person who is struggling for possessions realizes it, he is admitting that he is merely having a delay

in the inevitable frustration whereas the wealthy have their frustration already. If satisfaction of the desires means frustration, we have solid proof that the object of our desires wasn't worth a hoot. For if the object of our desire were worthwhile, having the desire reach fulfillment would mean complete contentment.

For the person who has made wealth his supreme object there can be frustration if he is balked in his attempt to acquire it, or there can be frustration if he does acquire it. One way or the other he knows misery.

Various Frustrations

And then there is the couple who has decided to have the perfect home, perfectly appointed, in the perfect community. The man slaves to get ahead in business, plans carefully and uses every device and every convenient person to push himself up the ladder, while his wife uses all her feminine wiles to help him, and then when they have acquired all they wanted, and feel themselves really established, they sit and look around their beautiful empty house and at each other's empty face. They have all, and they have nothing. This may be the case of the thing carried to extreme but it is more common with modifications. There are the professor and his wife who both wanted him to get ahead in the academic world. He studied feverishly, worked as hard as he could in his teaching position, collected as many degrees as possible, spurred on by his ambitious wife. They delayed having children until they were firmly established. Now they are middle-aged, the wife is neurotic and has only the doubtful satisfaction of the prestige she enjoys among the faculty wives. There is only one prim, unchild-like little boy to be brought up by frustrated old parents.

The man who has worked hard for years, keeping before him the goal of the day on which he will be able to retire and do all the things he wants, often finds after he retires that there is nothing he really wants to do. His much-desired leisure time has proved to be nothing except a burden to him. It is tragic to find one is bored when one finally gets the thing he has wanted. This holds true when a person has another person as his desire as well as when he has things. There is the deadly frustration of getting tired of one he loves shortly after he has finally achieved his dream of marrying her. And even when the love between two people never changes, a man can know frustration if he has for his sole purpose in life another human being. There is nothing so sad as to see a man who has been deprived of his wife by death, when living for her had been the entire object of his existence.

"All" and "Nothing"

There is this one big difference between the person who has God as his desire and the person who has money or honors or anything created. If they both attain their end, the one spurred on by supernatural love attaining union with God, the other attaining his special heart's desire, both have "all" they wanted. But the man with his money finds his "all" to be nothing. (And that is what frustration is: to discover one has smashed against the wall of nothingness.) But the man who reaches union with God has come to desire nothing because he has *all*. In the opinion of the world he is empty-handed, without anything visibly satisfying, but he has made contact with Infinity, and his heart is wide with the love of God.

Love Knows No Frustration

For all the frustrated people of our earth, whether they are stoically silent or bitterly vocal, the love of God is the key to their happiness if they would only seek and find it. Love can never know frustration. The charity of God in us is our ever-growing goal. By that we mean that as loving Him is our satisfaction, our delight, the more we love the more we desire Him, and the more our desire increases the more our love increases. We seek Him but we are happy in the seeking, for "You would not seek Me if you had not already found Me." Consequently we do not have to wait for our satisfaction as we would have to wait to save pennies to buy the material object in which we think happiness lies; for while we go to God we already have Him. At the same time there can be no frustration in having gained our goal for even the saint who fully attains union with God wants more and more of Him, wants to be flooded with His love. "They that eat Me shall yet hunger; and they that drink Me shall yet thirst"—not with a painful hunger nor with a soul-parching thirst, but with the amazing, mysterious hunger and thirst for God that make a human being realize that he has infinite taste for Him. Never can we have too much of Him, but even a little of Him is happiness beyond any created joy.

Love of God knows no frustration. And yet that is something we don't seem to realize. Not even "spiritual" persons realize it. But it is a reason for utter confidence. Like the arrow shot straight at the target and deflected neither to left nor right, the charity of Christ in us should make straight for God. Nothing—nothing at all—from within or without can deflect it, unless we ourselves allow it. Nothing can frustrate it, nothing can stop it—not any of the minor or major obstacles of life. Every-


thing can be turned to aid it, to speed it along its way. Love knows no frustration. The ways of God are certain, and He wills nothing to stop anyone who seeks Him.

"Holy" Frustrations

But too often we feel that this is not so. Sometimes people voice their difficulty and complain that they have tried their best to become holy but they are stopped at every turn. They almost accuse God of not co-operating.

It is true that all of us meet with difficulties, with seeming setbacks. We choose what seems to us a solid, sure means of advancing in the love of God and find it collapses under us. What we feel is necessary to us to advance in holiness God seems to refuse to give us. Why do we have these frustrations? We can understand why we should be frustrated in the quest for material goods, but why should we be denied the means to achieve our God-given vocation? So reasons the married woman to whom God appears to refuse the blessing of children, or the girl who is prevented from entering the convent, the person who wishes to advance in the spiritual life and can't locate a good director, or the zealous apostle whose efforts inevitably fail.

We cannot find the answer to all these questions, and even if we could we should not be able to understand it, for it can only be understood by the inscrutable wisdom of God. He is ordering all things well—no doubt about that. Circumstances are not meant to thwart us. They may be trials to test our love, to prove the strength of our determination to seek God. But they are willed by Him. Sometimes perhaps He wills them to test our perseverance and ingenuity in His service. Did you ever see a very small child when an obstacle is put up to prevent him from getting the glittering glass on the table, immediately try to find another way of getting it? Well, sometimes obstacles are there for a similar purpose. If we cannot go to God by one way, we should try another, with the simplicity of a child. We realize without worry or perturbation that God, our Father Who loves us immeasurably, wills what has happened and will give us the means of loving Him even though they may be vastly different from the ones of our original choice. Thus Saint Therese of Lisieux was prevented in her attempts to go to God by means of the great and severe penances of the saints. However, thwarting her in this regard was one of the means God chose to lead her to the practise of small, heroically-borne penances, and to direct her to the discovery of the Little Way of Spiritual Childhood. Her love suffered no frustration—the road to holiness was not



THE MERCY OF GOD



blocked—just because the conventional methods of spiritual writers had failed her. She would have been frustrated and she would never have become a saint if she had allowed her love to waver, and if she had lost confidence in the ability of God to sanctify her in ways not immediately apparent to her. Yet that is what some of us do—allow our confidence to be shaken, our love to be deflected, because God has taken away what we consider the necessary props of sanctity. If we would realize that nothing except the failure of our love can stop our ascent to God, that no means—except the particular ones He wills for us—are indispensable to our holiness, our sanctification would be a speedier, more peaceful process. Our happiness as well as our holiness lies in the will of God. And if the frustration of our plans are His will for us, in them is hidden our interior peace and the secret of our advance in love.

I worked with a woman once for whom I felt very sorry. She was middle-aged, and it was apparent that she felt very sorry for herself. We talked about becoming holy and she said that she had pretty much given up trying, and went on to tell me how she had once entered the convent but had been asked to leave. I ventured to remark that it was evidently the will of God and that He was undoubtedly ready to make her happy and holy in some other way. But the woman disagreed and said that no, her life was ruined. At the time I didn't think of it, but Saint Benedict Joseph Labré had gone through the same thing—only it was four times that he entered the monastery and was forced to leave. The religious vocation it would seem would be the shortest route to Heaven; yet he was denied it, and became a wandering beggar. What would appear to be a detour proved for him the shortest, quickest way to God.

What God wills for us purifies us more speedily and sanctifies us more perfectly than any (even objectively superior) means of our own choosing. That does not mean that we should not pray for the good things we feel that we need, or that appear to be in keeping with our vocation. But we should pray with tranquility and with patience, and not allow our spiritual life to be stunted by disappointing events. Abraham and Sarah had confidence that God would give them a son, and despite indications to the contrary, their faith in His promise was rewarded. And is it far-fetched to think that perhaps Elizabeth had to wait until old age to bear John the Baptist because it took all those years to prepare her to be a worthy mother of him whom Our Lord declared to be the greatest born of woman?

God does not will such delays and such suffering to hurt us or to strengthen us and to make His charity abound in us. And while we feel the pain of being deprived of what seems to us a great natural or even supernatural good, or sympathize with others who sometimes are baffled and keenly grieved, we must never forget that all is willed by God Who is bound by His goodness to give us *everything* we need. As a consequence, if order and a tranquil atmosphere were absolutely necessary for love to grow in our hearts, He would give them to us instead of placing us in an environment where they are honestly impossible to us. Similarly, if a spiritual director were completely indispensable, He would provide one for us—not that we should not search for one nor ardently pray for one, even for years if need be. However, while we seek and pray and wait we should be aware that by God's grace we can grow in love, and need not be distressed or deterred from the spiritual life simply because we are without exterior guidance. When we absolutely need a director God will provide him. And later, looking back on our life, we shall have to agree that providence knew the opportune moment for giving us one much better than we did ourselves.

The same thing holds true of all other spiritually good things. Ill-health thwarts our attempts to go to daily Mass, our spiritual progress should not be halted. May not God be inviting us to share the role of the Victim Christ and deepen our penetration of the real meaning of the Mass?

Frustrations in the Apostolate

But if this view of frustration is true of our personal spiritual life, it is true likewise of our apostolate and of all our efforts on behalf of our neighbor. The father of a family who desires to provide everything that is necessary for full Christian living often experiences this sense of frustration. He seeks to provide housing that will be the good physical framework for the Christian home, and finds his efforts a failure. It may be encouraging to him to remember that Saint Joseph had this same problem. Never can we imagine that he chose a stable as the ideal shelter for Mary and the fitting birthplace for Christ. But like Saint Joseph, the head of the house must seek and not be unduly discouraged if God's providence does not at once reward his search. There may have to be the stay in the stable and the wandering in Egypt before there is the final establishment of the ideal home for the family in Nazareth. Young couples who look forward to settling on the land and suffer inevitable set-backs, moving around from furnished room to housing project and then being forced to move

again, still without being able to have the Christian home they envision, can find in their difficulties and seeming frustration the opportunity for more perfect trust in God. They should realize that perhaps God does not give them their wish right away because if He did they might settle down to complacency. The ideal Christian home should have a good, natural set-up—true. But a good, natural set-up won't necessarily make it a holy home. More important of all, it must have an atmosphere of peace and love and that is only possible where the members of the family have learned to love the will of God. We learn to love His will more through adversity and failure than we could by the immediate successful fulfillment of our plans.

The same thing holds true for the father of a family who tries in vain to find a job with a purpose, one through which he can make his contribution to a Christian social order. To support his family he finds himself forced to take work which is distasteful to him. He can continue to seek for a more Christian job, but meanwhile he should realize that his apparent frustration can bear fruit in the sight of God. The boredom and suffering he endures on the job he dislikes are what God wishes of him at that precise time to be his contribution to the restoration of Christian society. When Christian jobs come, as we hope they will, perhaps they will have been won from God for the men who hold them, by other men who have patiently endured the crucifixion of frustrating, revolting work.

Death Through Life

If it were not for the traditions of Christianity, apostles would have the right to be discouraged by the failures they experience, by the frustration of their efforts. But the Christian apostle has always known what it is to fail, to scatter seed abroad and see no fruit appear, and to gaze at his empty hands. He has given all he had, and has gained nothing. So it seems. But eventually the seed bears fruit, not to be gathered however by the one who has sowed it. God wills that some should sow, but that others should reap. Does it seem unfair? It would be unfair except for the fact that we are all one. Altogether we are the one Christ. And in that light it matters little whom God chooses to gain the ultimate victory, to bring the fruit of the apostolate triumphantly to Christ. Society if it is to be good must become as a "watered garden." And the tears, frustrations, sufferings and sorrows of apostles are necessary if the seed which is planted is to be watered, so that it may bear fruit and not shrivel up. There is nothing any apostle has had to bear which was not borne first

by Christ. If those whom he has been trying to influence suddenly "walk no more with him," they did the same thing to Christ. If those for whom he has worked long and patiently are still blind to the light of God, he can remember in his disappointment the words of Christ to those twelve for whom He had completely and especially spent Himself: "And have I been so long with you, and you have not known Me?" Christ did everything for His own and they remained hardened, blind, self-centered. He did everything during life for them. The only thing left for Him to do was to die for them. The victory of Christianity followed a death.

Today victory will also come through death. The apostle who feels himself frustrated in his efforts, who appears to get nowhere in the apostolate, must come to know that only through death, through dying to himself, will he have done all he can for the apostolate. His failures and frustrations must remind him that Calvary is his destiny, that it must be the high-point of his apostolate. On Calvary, it is true, Christ was the Victim, but was He not also the Apostle in the culmination of His Apostolate? There He won the salvation of men, there He accomplished that for which He had come. Lay apostles today cannot hope to accomplish their purpose without suffering, without failure, without death.

But if Frustration is Our Own Fault . . .

We said previously, but it can bear repetition, that we suffer real frustration only if we are not doing the will of God. The apostle who feels frustrated should examine his apostolate in the light of the Holy Spirit to see if he is doing the will of God, if he is really seeking the restoration of Christ's kingdom according to the best of his ability, and not some lesser, human end. For God sometimes allows us to be frustrated in what we are doing to make us stop and examine ourselves, and to let us discover that we have really been seeking ourselves and not His glory. Sometimes, too, our frustrations may indicate that we should employ a different means for the task at hand. But if after earnest, humble prayer and thought, using all the means of grace and all our natural abilities to discover His will, we find that this is not the case—that we are not thwarted through our own fault, we should bear our failure patiently. We become frustrated in the real sense only when we do not accept the will of God. If we accept it lovingly, we can be sure that the frustration is only apparent, that God will use our efforts for His glory and for the return of His people to Him. We should remain confident that all our failures

and tribulations, in some mysterious manner of His doing, will all contribute to the ultimate success of the apostolate.

Minor Frustrations

But sometimes it is easier to become resigned to the big frustrations we have known in life than it is to the daily, minor frustrations. This is true even of people who have advanced quite far in the love of God. They may have become resigned to the fact that what they hoped was their life's work is not, or that they are called to bear the cross of failure. But they still find it hard to bear patiently the tiny frustrations of daily living—the days when everything goes wrong, when they do not accomplish the work they have laid out for themselves, when they are interrupted and stopped at every turn. These petty things can be particularly sanctifying to people who definitely are not phlegmatic in temperament. To miss three trains in a row, to call a number repeatedly and get a steady busy signal, to finish typing a page and to discover that the carbon paper was wrong side out, or to search for a half hour for something that is right under one's nose, and then at the end of the day to be kept waiting for an hour by a tardy friend—all these minor, exceedingly trying frustrations can be made great helps to our growing in love. It may seem strange that I should discuss them here after discussing the "heroic" frustrations and complete death to self. But really it is not strange; for most of us are called to grow in the love of God by crucifying our self-love in all the ordinary, tedious, unglamorous moments of daily living. "Love knows no frustration." If that is to be true for each one of us we must learn to take the tiny trials of life (willed by God as much as the major suffering) and find in them the way of growing in love. The greatness of Saint Therese lies in the fact that she treasured the things other people throw away. She used the little trials (what I have been calling "minor frustrations") to become a saint. We too can use them for the glory of God. We shall find, if we learn to see them in the right light, that they will teach us patience, make us pliable, destroy our self-will and remove our self-love. Through them (because of the very fact that they are so unattractive, so petty that we cannot see anything great about bearing them patiently) we shall grow rapidly in solid humility.

Conclusion

Nothing can stop us on our journey to God. All our seeming frustrations can be entrances to a new degree of love, a new degree of trust and abandonment to His providence. "For those who love God all things work together unto good." That is why

We should not examine the frustrations He wills with worried gaze, nor seek and strain to understand them. It is part of their sanctifying power that they are a mystery to us. That God wills them to happen to us is enough.

When I am moved to wonder why a particular thing happens, or why God allows a staggering set-back to something that seems so definitely His work, I think of the words of Cordelia in *King Lear*. Lear has been driven out by his two daughters after much maltreatment. Cordelia, his third daughter whom he had previously misunderstood, comes to his assistance, and in the midst of all the calamities that surround them, she says: "Love and be silent."

It is good advice for us. We cannot understand all that is happening. The ways of God will always remain mysterious. On earth there is no solution for all the perplexities, set-backs and frustrations we'll meet. What is there to do? "Love and be silent."

Love alone suffers no frustration. Love alone will bear us unerringly to God. Believe that nothing will ever stop it. "For I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus Our Lord."

**Case No. 3: Mr. T was a bookworm and a recluse.
He lost himself in tales of great daring and adventure...**

The Science Behind Psychiatry

According to an old-fashioned way of looking at things, for every art there is a corresponding science. There is an art of boxing, and a science of boxing. A successful boxer in the ring practices the art of boxing. It has been said of certain heavyweight champions that they were not very strong on the science of boxing. They could box, but they did not know how they boxed. There are always plenty of spectators who are experts in the science of boxing, although they would be deficient in the art, if they were placed in the ring.

For building bridges and things of that kind, the art of the engineer is supported by the science of physics. The art of the farmer, which is as old as mankind, has only recently acquired any science worth mentioning, but it is now supported and greatly improved by some of the branches of biology. The art of medicine, almost as old as farming, has for thousands of years been in search of its underlying science. Only in quite recent times has this science been found, in certain branches of biology and chemistry, and the improvement in medicine has been astounding.

The Relation Between Science and Psychiatry

In quite recent times there has developed, among laymen, a special profession devoted to healing the soul. The awkward-looking word "psychiatry" is well chosen, for it comes from *psyche* (soul) and *iatros* (physician). What is the science underlying psychiatry? Since sciences are usually called something-ology, the science underlying soul healing ought to be called psychology. But it isn't.

If you talk to a psychiatrist about psychology, he will answer your questions in a general way, but he will disclaim any pretensions to being a scholarly psychologist. "Psychology and psychiatry are different disciplines," he will say. (One wonders why a study should be called a "discipline" nowadays, why not a "freedom"?) Psychologists are trained in psychology only, they are not usually qualified medical men. A psychiatrist (except a lay analyst) is a fully trained medical man first; only on top of the lengthy medical training does he study—what? He studies psychiatry. So that, verbally at least, psychiatry is different from psychology, and the word psychiatry designates both the science and the art.

But what *is* the science of psychiatry? It is rather difficult to say, unless one will accept a simple-looking answer, in terms of a further verbal complication. For the simplest way of answering

his question is to say—the science underlying psychiatry is psychoanalysis. And now we have to define psychoanalysis, and psychoanalysis is a word meaning both a science and an art, and also a method of “analyzing” (probing deeply into) the human personality, for the sake of science or for the sake of healing.

Psychoanalysis the art is a branch of psychiatry (if words are given their proper meanings, so that psychiatry means, as it should, the healing of souls). A psychoanalyst is one who uses the clinical technique, and bases his work on the psychic theory of Freud (with perhaps a little modification, if he is not entirely orthodox). The word “psychiatrist” usually means one who does not use Freud’s technique, so that “psychiatry” sometimes includes psychoanalysis and sometimes does not—an awkward state of affairs, but a very common one in our modern semantic confusion. Now we are a little nearer! At least the man-made semantic fog has been cleared away.

The Science of Psychoanalysis

The psychoanalyst has behind his art the science of psychoanalysis as developed by Freud. It is a well developed and coherent science, and surprisingly clear considering the difficulty of its subject matter. But the psychiatrist, one who is not an analyst, what is the science behind his art? In some cases where he is dealing with disorders that have a definitely organic basis he may use certain specialized branches of medical science such as neurology, but apart from this though, if it is not psychoanalysis, it is hard to say what it is. I may be here venting a personal opinion, but it seems to me that psychiatry (in the narrow sense) has behind it only such bits of psychoanalysis as it chooses to take over, together with a number of empirical and rather commonsensical ideas, thrown together rather than integrated. If a psychiatrist can show me that he uses a science different from Freud’s and anything like so coherent, I will gladly confess myself wrong, and I will learn from him.

At last we begin to reach an answer. The science behind soul healing, as it is at present professionally practiced, is psychoanalysis, either that or something so poorly developed that it is questionable whether it deserves the name of science.

According to the account given by psychoanalysis, which is largely a descriptive science, there are three “areas” to be considered in the mind. (This curious use of metaphorical, spatial, terms such as “area” is necessary in speaking of the mind. We are compelled to use metaphors in this science.) There is the Id, consisting of the primitive desires. There is the Ego (roughly,

the "self"), and there is a later formation, the Superego, which can be loosely identified with what we would call the conscience. The Ego, which is conscious, has the job of mediating between the desires of the Id (whose motto is "I want what I want when I want it"), the repressive commands of the Superego (which keeps on saying "Don't. It isn't right"), and the outside world, from which it receives sense impressions. A baby deals with the world, so far as it deals with it at all, according to the "pleasure principle." It aims for pleasure all the time, and simply howls if it doesn't get it. Later the child learns to work according to the "reality principle." He knows by experience that if he grabs for everything he wants as soon as he wants it, mama may be annoyed, and may scold him or punish him. Adult life is thought of in much the same way. Not all of our desires can be satisfied at once. The police might come in, or there might be social disapproval in less drastic forms. All is thought of in terms of balancing present pleasures against future discomforts, or of suffering present hardships in the expectation of future pleasureable rewards. As for the Superego, in the writing of orthodox psychoanalysts any resemblance to the Christian conscience is purely accidental. The Superego is simply the memory of what papa used to say. In Freud's opinion, God is nothing but the projection of our earthly father or rather, a frightened memory of a grown-up threatening terrible punishments, and giving rise to a castration complex.

The Art of Healing Souls

If a man undertakes to heal sick souls, hanging out a shingle to say that he is prepared to do this professionally for a fee, we can say that either he is an uncommonly wise man or else, in a certain very real way, he is a fool. For to heal sick souls one must have some idea of what a healthy soul is, and to ask what is the health of the soul is to ask a very big question indeed, and one that psychoanalysis has not begun to answer.

The physician deals with a simpler problem. Not that his art is simple, of course, in its *means*. On the contrary it is one of the most difficult professions, incomparably more difficult, for example, than engineering. It is helped by the fact that the human body does have a tendency to get well of its own accord, but as against that it is doomed to final failure because eventually the patient is sure to die. The physician's problem is simple in its *end*. He has to produce health in the body, and there is no particular difficulty in knowing what the health of the body is. The physician does not have to think about what his patient will do with his body once it is restored to health.

Literally all Hell opens up if we try to apply the same line of thought to the soul-doctor. Does his patient, an individual human soul, have a spontaneous tendency to improvement? Possibly so, but not necessarily. The patient may be determined to go to Hell in his own way. The practitioner is aiming to produce health in the soul. But does he know what the health of the soul is? *We* (Christians) know that the aim of the soul is to seek its own salvation. The psychiatrist, as an individual, may or may not know this, but *officially as a psychiatrist* he does not know it, because the science which he uses makes no recognition of any such thing.

Now it would be a great mistake to condemn offhand the science of psychoanalysis because it does not know the true end of the soul. Psychoanalysis is not so simple a thing that it can be characterized as wholly good or evil, or wholly true or false. The tremendous insights of Freud, into dreams, into slips of the tongue, into many other aspects of human beings, must not be denied. The success of his method (and of other psychiatric methods) in bringing back some, but not all, patients from an unquestionably unhealthy state to at any rate a close approach to mental health cannot be denied. Psychoanalysis is not the work of the Devil, but for the most part of well-meaning men. It is extremely important to recognize everything good, and everything true, that there is in it—and there is plenty.

Toward A Reconciliation

How can we begin, then, to come to agreement with psychoanalysis? For there *is* a disagreement, even if some psychoanalysts are good Catholics, and if there is a disagreement, unquestionably it is up to us to do something about it. The disagreement is part of the split in our modern life, the yawning gulf between official science, on the one hand, and on the other the truths of the Christian Faith. For official science is atheist science. It has grown up with atheist traditions, in spite of the many believers in God who have worked in it. This tradition has brought about a huge rift in our intellectual life. The mending of this rift is one of the great tasks before the modern world. Psychoanalysis presents one particular phase of the problem.

The general lines of this task are quite clear, although, of course, it is one thing to have the general lines clear, but another and far more difficult thing to reach a solution. The problem presents itself to us as an apparent contradiction between faith and reason. We know that there can be no disagreement between faith and reason, and if there appears to be one, it *must* be ironed

out. The full problem before us is to construct a science *and art* of soul healing, in agreement and not in contradiction to what we know as Christians, but it is probably expedient to tackle the science first. The art should be based on the science, and the science should be based on reason, and in reason we should have a common meeting ground with anyone.

But all this talk about "faith" and "reason" bears no resemblance whatever to the official language of psychoanalysis, and here is where the practical difficulties of the problem begin.

First of all we must realize that if we have to carry on a discussion in terms of natural reason alone, then we must appeal to natural reason alone. We can make no appeal to revelation to one who does not accept the Christian revelation. But with natural reason alone we *can* reach agreement—if we try long enough and hard enough with good will on both sides.

Now there is, of course, a whole psychology based on natural reason, the rational psychology of Saint Thomas Aquinas. It is as different from psychoanalysis as can possibly be. It is more comprehensive in scope for it deals with *all* the activities of the soul; psychoanalysis seems to concentrate on the appetites, and the animal appetites at that. (Freud would hardly recognize what Aquinas calls the rational appetite.) On the other hand psychoanalysis works with far more abundant "data" in its field than Thomistic psychology. It is intensive rather than extensive. The two sciences are probably partly in contradiction, partly not, but Thomistic psychology uses terms and concepts so entirely different from those used by modern psychologists that it is extremely difficult to see where the agreements and the disagreements are. The two ways of thought have to be interpreted to one another, and only by the appeal to reason can this be done.

Right at the start we would find that official scientists do not say that their knowledge is based on reason. They are in the habit of saying that it is based on experiment, or at least on observation. This difference is apparent, but not real. For, clearly, reason cannot work completely in a vacuum; it must have "observational data" of some sort to work on at the very beginning. And on the other hand, experiments, or observations, do not by themselves lead to anything at all, although scientists do not always realize this. By themselves, they lead to nothing but sense experiences: "I saw this" and "I saw that." No one can make a science out of nothing but these sensations. We need some concepts to begin with, and we need to relate one concept to another, to develop some principles, and to make deductions

ording to the principles. All this is the work of reason. Thus "knowledge based on reason" really means knowledge based on reason plus observation, and "knowledge based on experimental observation" means, again, knowledge based on reason plus observation. We are not saying different things, we are saying the same thing.

It may be a true criticism of the scholastics of the Middle Ages that they focussed their attention so closely on reason that they neglected the importance of having careful observations to begin with. Certainly they confined their reason to rather simple observations, they didn't go on to the more complicated observations that are possible with modern techniques. It was in reaction against this that modern science developed its great emphasis on observation. The reaction went too far, and reason was neglected. Perhaps it was supposed that reason was so simple, and so indistinctly common to all men, that it could be allowed to look after itself. But it is not so entirely easy to be reasonable. Reason needs careful watching. For lack of sufficient emphasis on reason as well as observation, examples of the most outrageous unreason have crept into science, for example, behavioristic psychology. Behavioristic psychologists, apparently, or at least verbally, think there is no such thing as thought.

Now psychoanalysis, the science, is vastly superior to behavioristic psychology. And yet the neglect of reason has led it to make, in a less glaring way, a very similar mistake, or perhaps even the same mistake.

When we apply natural reason to the theory of psychoanalysis, a very surprising thing can be noticed at once. There seems to be no account of reason in it! In Freud's writing it is very difficult to detect any idea that this Superego-Ego-Id thing *understands* anything.

Certainly Freud did not think, as the behaviorists try to do, that a man is incapable of thought. But he says very little about the reason in his writings. The reason seems to be thought of (if it is thought of at all) as a clever sort of parlor trick that the ego possesses, and can make use of occasionally. The kind of use made of the reason would be thought of as the satisfaction of desires, to find ingenious ways of controlling the outside world in accordance with the "reality principle," or circumventing social opinion, or finding rationalizations to quiet the Superego, and all to give a few sops to the Id. Understanding as an end in itself does not appear in psychoanalysis. Nor does it appear that an individual Ego, a human being, will ever avoid "antisocial be-

havior" not because of fear of unpleasant consequences, but because he *understands* why it is wrong. A human being is thought of as balancing pleasure against pain all the time; never as having any aim in life, never as having any understanding.

Such is the science of psychoanalysis, the science that lies behind the modern profession of soul healing. It may be modified in this way or that by non-Freudian operators, but basically it remains such a science as might be true of a rather clever animal or a non-rational creature. We know that man is not like that; he is a rational creature. We have a long way to go to reach agreement with psychoanalysis, but on this point we can appeal on the common ground of reason. We can appeal *from* reason *to* reason. Our aim is eventually to produce a Christian psychiatry. But before we do that, let us at any rate produce a rational one.

ANTHONY STANDEN



Psychiatric Cures

Case No. 4: Miss W was afraid of men...

Satan and Schizophrenia

The fact of the Devil's hold on human nature must neither be exaggerated nor minimized. It must not on the one hand be regarded as so firm as to preclude the free exercise of the will, nor on the other be recognized as less than a strong handicap in men's efforts to save and sanctify their souls. The Devil, it is true, can only tempt men; he cannot force them to do evil. But he has enlisted a large part of creation to assist him. He has an army of dupes given over to his service to help in the ruin of souls. He has gained moreover a certain control over the forces of inanimate nature, to trouble mankind, to war against men so as to weaken them in the struggle they must maintain if they are to be finally victorious.

The Devil Is An Angel

This diabolical influence derives, in the first place, from the natural power that angels, as spiritual beings, have over matter. Saint Thomas Aquinas says: "as the inferior angels . . . are ruled by the superior, so are all material things ruled by the angels." And there is no reason to suppose that those angels, who, headed by Lucifer, fell, were deprived of their natural power over the material creation. It is possible that the upheavals of nature—earthquakes, hurricanes, and volcanic eruptions—as well as enmity within the animal creation, were the result of the sin of the angels. It is also possible that the appearance of Adam and Eve on the world scene restored natural harmony as long as they remained in the state of innocence. What is certain is that the fall of our first parents introduced a new disharmony: men themselves became out of tune with nature, and prone to accidents and disabilities of all kinds. They became out of tune with themselves, and subject to illness and disease, bodily and mental "All evil," says Saint Augustine, "is either sin or the penalty of sin."

Eve's sin was before Adam's, and it was at the instigation of the serpent that she persuaded him. But it was Adam who, as head of the human race, spoke for mankind as a whole in his rebellion. Our first parents had been created in the state of sanctifying grace, and this was forfeited by them, and for all their descendants, by the sin of Adam. It was to be restored to mankind by the Sacrifice of Christ on the Cross. But sin had nevertheless given greater rein to the Devil, and a power over man that he had not possessed before. In driving out the grace of God from their souls Adam and Eve had allowed the Devil to hold sway within them, until by repentance they could be brought back to the friendship of

God. What is more, every child now born into the world would be deprived of sanctifying grace and remain in original sin, or other words the Devil's grasp, until the merits of Christ could be applied to it.

The War Against the Devil

This is recognized in the Church's rite of Baptism, the Sacrament by which sanctifying grace is bestowed upon the soul. The Devil is commanded to leave the person: "Go out of him, thou unclean spirit," the priest says, "and give place to the Holy Spirit, the Paraclete." Later in the same ceremony he says: "I exorcise thee, unclean spirit, in the name of the Father, and of the Son, and of the Holy Ghost, that thou go out and withdraw from this servant of God." He exorcises "every unclean spirit," and says again: "But thou, Devil, begone, behold the judgment of God shall draw near."

It must be stressed that even after the expulsion of the Devil from the newly-baptised person the corrupt tendencies that are man's heritage through original sin remain. The enticement to sin may come from the world or the flesh, and not directly from the Devil; nevertheless the attraction of the world and the invitation of the flesh have become urgent because of the Devil's part in seducing our first parents.

The Church constantly has in mind the ubiquity of Satan's operations. She does not cease to remind us that we are in his power as long as we remain out of the state of grace, and that at all times we are in danger from his machinations. In administering the Sacrament of Extreme Unction through her priest she prays: "may there fly from this place all approach of demons." In the prayers said after every Low Mass Saint Michael the Archangel is implored to "thrust down to hell Satan, and all wicked spirits who wander through the world seeking the ruin of souls." The Church's custom of blessing articles for pious and general use is based in part on the principle that evil spirits are able to contaminate natural objects to our harm. The use of holy water, in particular, is a simple protection against their hostile attentions.

That the Devil is responsible for evils that afflict men is luminously brought out in the Old Testament book of Job. The afflictions that came upon Job could have been, and were in appearance, the result of natural causes. But it was Satan who, by God's permission, first bereaved him of his family and servants and stripped him of his possessions, then struck the good man with ulcers from head to foot. He was given into Satan's hands, but

with the condition that his life be spared. The power of the Devil is always held in control, otherwise it would surely result in universal chaos and destruction.

Job is an example of the saintly man whom the Devil cannot lead astray. But with most men he is more successful, and they may lead lives in which sinful periods alternate with good; or, remaining in the essential friendship of God by sanctifying grace, they may yield much to the Devil in committing venial sin. At best they will be conscious of a warring between duty and the strong attraction of forbidden fruit. The conflict set up has been vividly described by the inspired Saint Paul, in the seventh chapter of his Epistle to the Romans.

Saint Paul was speaking of the inclination to sin, and not strictly of sin itself. But most men live their lives in some servitude to the Evil One. He is, as it were, in part possession of the soul that adheres to venial faults, while those in mortal sin have chosen to be given over to him as long as they remain unrepentant. But the Devil can possess souls by a firmer grasp than that which he has ordinarily over sinners. There are certain extraordinary diabolical operations that need to be classified in order that they may be properly explained.

Infestation, Obsession and Possession

The Abbé Saudreau, an authority on the subject, says in *The Mystical State*: "The Devil acts on all men by tempting them; no one can escape those attacks; these are his *ordinary* operations.

"In other very much rarer cases, the devils reveal their presence by troublesome vexations, which are more terrifying than painful; they cause a great noise, they move, transport, knock over and at times smash certain objects; this is what is called *infestation*." It will be remembered that the Curé of Ars was subject to trials of this sort.

Besides infestation there is *external obsession*, during which the Devil attacks, and sometimes hurts, the person obsessed. There is also *internal obsession*, by which the Devil acts on the imagination, making the person adopt to some extent the Devil's point of view. Lastly there is *possession* in which Satan, to use the Abbé's words, "seizes upon the human organism and makes use of its members, its tongue, in fact, of the whole body, which he moves according as he pleases."

It must be observed that these extraordinary diabolical manifestations are not confined to the persons of those in sin, whether mortal or venial. Innocent souls may be afflicted even by possession proper. There is the remarkable example of apparent

possession of the Carmelite lay-sister, Mary of Jesus Crucified who died at Bethlehem in 1878. She is thought to have been possessed by the Devil for forty days, and to have foreseen the trial. She said: "The Devil will make me commit many exterior faults without sinning; my will will not be in them. I shall be like a little infant in whom reason sleeps and who therefore cannot commit sin."

The fact that this extraordinary and extreme power of the Devil can be exercised even over the saintly emphasizes the tremendous hold he has over human nature as a whole. The saints no doubt, are not possessed for long. But there are others who seem to suffer a more lasting possession, either through no invitation of their own, or because through long-continued and progressive indulgence in vice they have put themselves entirely under diabolical direction. For these the Church has the remedy of exorcism, derived from Our Lord's own power of casting out Devils, which He used extensively as part of His ministry of healing. The power of exorcism resides in all who have been ordained exorcists, and since this Order is a step toward the priesthood it resides in every priest.

But nowadays permission to use it is rarely given. Following Our Lord's own practice the Church has always exercised her power of exorcism, but with diminishing frequency through the years, since the grip of the Devil on the Christian world was lessened with the growth of Christ's influence through the spread of Christianity. With the decline of Christian practice and Baptism in recent years an increase of diabolical activity would be expected. The question arises as to the extent of diabolical possession today. Some priests who are competent to judge consider that there is far more than is commonly supposed.

The Return of Paganism

It need not surprise us if it were considerable. We have only to look round the world and view the Devil's work that is afoot: the wholesale attempt to banish God, and the systematic persecution of His servants. We witness everywhere those forms of cruelty which we instinctively call "diabolic."

Even so, the present age seems to exhibit the operations of the Devil in a new light; or, to be paradoxical, we might say in a new darkness. For in the ages of faith men sinned, but called sin "sin"; today the Christian world has adopted pagan standards with the pretence that they are moral. We have only to consider the vast usurious operations which go on under the name of "business," condemned always by the Christian Church, and even

less exacting codes of morals. Political life also, though administrations include many of high ideals and blameless conduct, is generally based on expediency rather than on moral principles. In private life, people who acknowledge the heritage of a Christianized civilization shamelessly accept the loosening of the marriage tie, and the abomination of "birth control."

The Moral Split

We could go on for some time enumerating the various forms of vice that pass muster for respectable conduct. But every Christian is aware that dual standards in morals are a feature of our time. It has been said often enough that even the Christian is forced to lead a kind of double life: trying to do his Christian duty while making concessions to conventional morality. The times almost demand heroism in those who would live as they should, while in those of lesser aim there is confusion between right and wrong.

The spiritual struggle which is as old as Adam is today paralleled in a mental struggle which gives rise to a vast range of psychoses and neuroses. It would almost seem, in fact, that these mental troubles are derived from the spiritual. Whereas the minds of most men are divided by the problems set by original sin, the minds of many are divided also by mental disease.

The Split Mind

It seems generally recognized that the chief mental disease that has to be dealt with in modern times is schizophrenia. Literally this is "a split mind," but there is a difference of medical opinion as to the condition in which this is definitely indicated, and consequent disagreement in diagnosis. Nevertheless, the essence of the disease is an apparent split personality; there seems always to be an alteration of persons in the same person.

In some, the character seems to alternate to extremes. A woman, at one time gentle and kindly, is said at other times to become ferocious and then to attack her husband with a knife. But the bad period passes and she resumes her former character. A classic example of this form of schizophrenia seems to be in Mary Lamb, who died in 1847. She was the sister of Charles Lamb, the English essayist and poet, and, a gentle enough creature as a rule, had bouts of madness. In one of these she stabbed her mother to the heart with a table knife, a tragedy which naturally shadowed the rest of her days.

There are milder forms of the disease, in which the patient may adopt different roles in life. This may be with partial or complete loss of memory of the former role. Or there may be

merely a vague variation of personal traits which almost seem to point to a certain change in temperament.

If we accept, as we must, all disease, whether physical or mental, and all suffering, as the result of sin which entered the world at the Devil's instigation, we have to admit the Devil's hand in multiplying mental instability. We have to agree that mankind as a whole is schizophrenic because men are normally away from their duty to God, and, unless they be at the height of sanctity, give some service also to the Devil, if only by venial sin. Many doubtless become schizophrenic in a more technical sense as a result of the struggle, especially as mental aberration seems part of the Devil's modern method of adding to moral confusion. We see, indeed, in "schizophrenia" as understood by mental specialists only a form, a symptom, or a symbol of schizophrenia in the moral sense.

Whether in the general or particular form, schizophrenia implies a moral struggle in the soul. It involves a conflict which is only really resolved by the man who has a proper regard for the supernatural; the man who recognizes his position as a creature, and his duties towards God as the Creator. But the conflict may be resolved in a different way. Nietzsche is probably an example of the extreme "schizophrenic," and in the struggle he developed megalomania, which was surely the triumph of the Devil, since such a state implies pride, the essential sin of the fallen angels and men. And a consideration of this deplorable sequel leads us to question whether diabolical possession may not often be an extreme form of schizophrenia: men's method of resolving the conflict by literally going to the Devil; the Devil's hideous parody of the possession of the saint by Christ.

The modern classic illustrative of "the split mind" is, of course, Robert Louis Stevenson's *Dr. Jekyll and Mr. Hyde*. This may be meant as an allegory of the moral struggle in general, or it may be taken to represent diabolic possession, at least eventually. Francis Thompson, in *Health and Holiness*, says that Stevenson "has simply incarnated Saint Paul's thesis in unforgettable romance." Henry Jekyll, in the book, said: "Strange as my circumstances were, the terms of this debate are as old and commonplace as man."

Some would prefer to call phenomena of the Jekyll and Hyde type, where they exist, "multiple personality." But, as Catholic philosophy insists, there can be no change in the identity of the pure or substantial ego. Nor is there any scientific evidence that can suggest the contrary. We have only the probable fact

the habitation of the soul by the Devil in a manner that enables him to have a very real hold on it.

The Nature of the Cure

If all mental disease is at bottom a manifestation or result of the moral struggle, then its cure is essentially through religion. The cure for schizophrenia is doubtless a casting out of devils, even if not always by exorcism. Psychiatric treatment is rarely successful, and is still an experiment. It may accentuate the disease if mainly in the hands of men with little or no religious understanding. It is impossible, moreover, to simplify the ramifications of human motives, analyze the mind as much as we will. But the Devil's motive is known, though his methods may be obvious. Always he aims at the destruction of souls, and always he opposes the good. It is of taking his side, consciously or unconsciously, that everyone must be cured; their personal peculiarities and nervous habits do not matter so much.

All this involves instilling a proper conception of spiritual advance and the need for it. It is only by putting on Christ that anyone can help to oust the Devil from his soul. Each fresh advance toward Christian perfection unhinges the grasp of the Devil a little more. The world as a whole, too, must be taught the need for a strong spirituality. The restoration of religious values is urgently essential, and it may well be that the lesson will only be learned through universal calamity. But that may be avoided, perhaps, if a determined effort be made, by Catholics who realize the Devil's peculiar hold on the world, to drive him out.

Exorcism may well be the best or only final cure for the extreme "schizophrenic." And apparently the Devil has so clamped himself down on the whole of mankind that the world itself needs exorcism.

There is an approved general exorcism "against Satan and the rebellious angels," edited by order of Pope Leo XIII, and to be found in the *Rituale Romanum*, Tit. XI, Cap. III. It has been officially recommended that several priests in each diocese be given the faculty to recite it. But it may be used privately by priests, and laity as well, as a prayer. Have we not in this a strong weapon to aid us in winning the world for Christ?

C. J. WOOLLEN

Gethsemane

Around Him all the garden slept,
As dreams my own, this moonlit night;
But, stilled in sleep, the flowers wept
Slow tears of dew for Jesus' plight.

SR. ST. FRANCIS, S.S.J.

BOOK REVIEWS

THE IMITATION OF CHRIST

By Thomas a Kempis

A New Translation

by Rev. Edgar Daplyn, F.R.S.L.

Sheed & Ward, \$2.00

Almost every Catholic has been given at least one copy of *The Imitation of Christ* and probably several, bound in anything from red morocco to white vellum and with the brightest of gold edges for his Baptism, First Communion, Confirmation and possibly his wedding as well. He has looked at it and probably looked into it. He may have read several pages, some chapters even. Rare is he who has read the whole book and still more exceptional he who has enjoyed it. Even people who think of themselves as religious have come to neglect this wonderfully famous book, formerly the close companion of every spiritual person. There are, I believe, two reasons for this neglect. One has been overcome by this new translation. The other, being deeper seated, we can only overcome ourselves.

The language of the older translations had not only grown obsolete, but overlaid and weighted down the meaning of the book with pompous dullness. When I first read it, years ago, I was sadly disappointed by the sawdust dryness, the stilted monotony with which it seemed to present the truths of religion. The other spiritual writers I read in those young days, Saints Augustine and Teresa and Francis de Sales, were filled so full of fire, were so rich and rhythmic in their expression that they were like wine to the soul. Beside them the *Imitation* was to me a dead thing, devoid of that quality which so persistently marks the words of men inspired by the Holy Ghost. The Psalms of David and the Canticle, Isaiah and Job and Jeremiah, Saint Paul and Saint John, Saint Francis of Assisi, Saint Thomas, Saint John of the Cross, the recorded words of our Blessed Lady and of Our Lord Himself, all share that life-enhancing fusion of sense and sound.

This quality the *Imitation* had always appeared to me entirely to lack, until I read this new translation. The Reverend Edgar Daplyn refers to the beauty lost in translation, to the rhythm (and occasional rhyme) of the Latin which he could not render. This is the first translation I have seen in which the existence of a rhythm, a sense of live words, is at all discernable. It has also the advantage of an almost lapidary terseness, thus when it is not beautiful it is at least not boring. But even in the excellent rendering it is still not an easy book, for it presents the barest bones of spiritual experience, with no faintest encouragement to the imagination or sensibility.

The skeletal simplicity of the *Imitation* is no doubt the second reason for its present neglect. Its complete absence of even spiritual incident makes it dry going not only for our who-done-it addicts but also for those of us who are fond of spiritual adventure stories. It is this that makes good people say it is "a book for the monk, the contemplative, not a book for persons in the world." That surely is the point. We are "in this world but not of it" and would constrain ourselves to welcome whatever helps us out of the world. When Thomas a Kempis wrote, Christendom was full of worldly people, but they were educated to believe that this was a weakness and they looked up to the contemplative as the Christian ideal. They did not, no matter how far they strayed from it, dismiss the

deal as one for "perfectionists." For they knew that every Christian is a perfectionist, since we are ordered to be no less than perfect, even as our Father is, in Heaven.

MARION MITCHELL STANCIOFF

THE ESSENTIALS OF THEISM

By D. J. B. Hawkins
Sheed & Ward, \$2.25

This little book of 150 pages contains the fundamental teaching of Catholic rationalism about the existence and nature of God

apprehended by the natural intellectual powers of man. Against the varieties of modern anti-intellectualism and irrationalism Father Hawkins maintains that "the contemporary Christian is not true to his tradition if he violently separates faith from reason, bases faith itself on irrational motives, and takes no interest in what human reason can tell us about God." What the informed Catholic requires to know about the formal proofs for God's existence and the attributes of eternity, wisdom, goodness, and personality, which reason predicates of Him, is here presented with remarkable lucidity and skill. Father Hawkins is fluent in the language of the great Greek philosophers, the Schoolmen, the Jesuit masters of the Counter-Reformation, and the modern Humian and Kantian criticism. He dodges no difficulties and does not overstate his case. Anyone with even a brief acquaintance with the medieval theologians will appreciate the skill with which he seconds his basically Thomistic argument with the best from other thinkers. The main argument seems absolutely sound, and is presented with a logical cogency which will convince any mind which can attend to a logical argument with just the common degree of intelligence and attention. The famous objections of Kant are given their proper answer, but not an ounce of that rather servile respect which is content to say that Kant disposed of the rational argument for God and leave it at that.

This is a very useful book to own and lend to your agnostic friends. Probably there are not a great many people who will be brought to the faith by pure reason in this age (yet we cannot be sure). After a brief heyday modern rationalism committed suicide with a vengeance, and it is not uncommon to hear reason despised in our greatest universities, except for that rather secondary and abortive form in which it figures in the natural sciences. As Father Hawkins says, modern philosophy is sure of nothing positive, but is very sure that it can prove nothing. Yet we are rational men, and we ought to be familiar with this most important of philosophical subjects above all others. A faith grounded in reason is a firm faith.

EDWIN HALSEY

Book Notes

At long last Newman Bookshop has brought out, in colorful jacket, an American edition of *Revolution in a City Parish*, by Abbé Michonneau. The paper-covered edition is only \$1.25, cloth \$2.50. We reviewed this at length when Blackfriars published it in England (our June, 1949 issue) and we still consider it the most important book that has appeared about the adaptation of the Church to the modern situation on the parochial level. Abbé Michonneau has worked for years trying to make his French parish

apostolic, trying to follow the mind of the Church, but freely experimenting. This book is not written by him but by a Dominican priest interviewer, and exposes the depth of the Abbé's thought about the changing parish. It has an introduction by Archbishop Cushing. One of the most attractive things about it is its moving charity and humility, despite the fact that it challenges almost every current parochial practice. To recall a few of its points: The central idea is that which Cardinal Suhard treated in *Priests Among Men*, that the parochial clergy are isolated from their "lost sheep" by the barriers of secularism, yet are obliged to attract them again to the Church despite the fact that the priests are exhausted and fully occupied working for the faithful who remain. The solution which both the Cardinal and the Abbé give is the formation of the faithful themselves as apostolic instruments of a parish turning ever outward in its charity. In this book some of the ways and means are given, like the formation of Catholic Action cells, but also liturgical means (especially on the occasion of weddings, funerals, Baptisms), a reform of money raising methods, a revolution of parochial societies, etc. The Abbé seriously questions certain popular practices like duplication by the Church of secular recreations ("If they go skiing must we have Catholic mountain?"), not that this doesn't do some good, but that its worth is in no way commensurate with the time and money involved. Abbé Michonneau also treats of the common life, spiritual and apostolic, he has worked out with his curates. It is hard to see how anyone can resist reading this book, inasmuch as it is a sort of classic of an age in transformation.

Three new Pere Plus books have been translated and published, all by Newman: *Some Rare Virtues* (\$1.75) is full of those contemporary case histories which bring the spiritual to life. *Facing Life* is in two volumes at \$1.50 each. These are like little manuals of advice, one for young men and one for young women, religious, but mixed with sound psychology on the problems of growing up.

What are these Wounds? (Bruce, \$2.50) is by Thomas Merton and is therefore very well written. It's about Saint Lutgarde, a 13th century Cistercian nun who had the stigmata. In reading it one is impressed by how little is known about the saint. All the factual data about her in the book would reduce to one page or less. What is the rest of the book about? About the contemplative life and mystical phenomena, and Cistercian life then as contrasted with now. So for all its literary merit and sincerity one's interest occasionally lags.

Sometime ago we received a little pamphlet, rather poorly written, called *The Mystery of the Wizard Clip* by Raphael Brown (Catholic Historical Society, Richmond, Va., 25¢). It contains a fascinating and true story of diabolism in American history. This devil cut everything in the house up with invisible scizzors.

Four new spiritual books: *The Unholy Three* (the world, the flesh, the Devil) by Rev. Henry J. Romanowski (Bruce, \$2.75) and *Little Meditations on the Holy Eucharist* (Bruce, \$3.50) by Rev. Thomas David Williams will be helpful and informative for beginners. Two companion volumes by Father Van Zeller, O.S.B. are specifically intended to help those in the illuminative way. They are *Famine of the Spirit* and *Moments of Light* (Burns Oates - Templegate, \$2.50 each). These are tougher going than the usual Van Zeller diet we have had lately.